4: Garnett B-4, 5 (ca. 1880) 1891
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who had heard him. So they built a hut for her to live in. But she did nothing but weep and recount her misfortunes. The king having heard her once or twice lamenting in this way, approached and asked her why she wept; so the maiden told him her story. Then the king took her for his wife, and as for the slave, he cut her into a thousand pieces, the biggest of which was not larger than that!

The following story strikingly illustrates the fatalistic beliefs entertained by the Albanians in common with the generality of Orientals. The incident of the substituted letter is of common occurrence in Greek as well as Albanian folk-tale.[1]

The Story of the Child; or, The Fates.[2]

There was once an old man and an old woman who had no children. At last, after I don't know how many years, God gave them a son, and their joy had no bounds when they found that the Lord had at length thus remembered them. Two nights had passed since it was born, and the third was coming on when the Three Women would appear to assign to the infant its destiny.[3]

The same night it rained so heavily that no one dared put his nose out of doors for fear of being carried off by the water and drowned. However, who should arrive in the midst of the rain but a Pasha,

[1] See, for instance, "The Three Brothers and the Dev," p. 156; Dozon's "La Belle Merveilleuse," *Manuel*, &c., No. xviii., *Contes*, No. xi.; and Hahn's Tinote story of "Kosta and the Drakos," in the Νεοελληνικὰ Παραμύθια.

[2] Dozon, *Langue Chkipe*, No. xx.; *Contes Albanais*, No. xiii. [3] See p. 244.

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Lulash. The fireplace was full of bubbling pots and sizzling pans; the padre, helped informally by whoever happened to be nearest, was preparing our luncheon. My dilemma was announced; I stood before them shoeless. A boy ran at once across the village and returned streaming, as though he had been in a river, bringing two pieces of goatskin, tanned with the soft brown hair on it.

To the eager interest of everyone, I set my feet on the pieces, and there were many exclamations of wonder at their smallness and at the curious shape of them, the toes so close together and making a point, instead of arching, each one separately, as the toes of their people do, and they would have been glad to examine them more closely—asking one another, as Rexh explained, if I would or would not take off the strangely woven stockings later. Meanwhile the boy with a nail drew the outlines of my feet on the leather and went away with it to his house, where the opangi would be made.

While this was happening the older men of the tribe went back to the cold bedroom with Perolli, each one adding his own *besa* of loyalty to the one Lulash had sworn, and asking many questions about the aims and strength of the Tirana government. They would not yet call it the Albanian government; they could not comprehend the idea of the state, so familiar to us that we never examine it. "Government" meant to them not only the consent of the governed, but the active participation of everyone in govern-

[men from village of Thethis-- [153] Analyst]

6: Lane T-3 (no date) 1923 EGl Albania EGl

ing; they had, indeed, no conception of what we mean by "government." When they say "government" they mean what we mean when we say, in a group, "Well, now we're all agreed, let's go on and do it."

Perolli spent that morning—and indeed most of his time in the few succeeding days that we were together—trying to explain the idea of a representative government to these simple communist people. And he told us that within six weeks the Albanian government would really come up into the mountains. The plan was to begin by sending into the tribes men from Tirana who could read and write; they would be connecting links between Tirana and the tribes, sitting in all the tribal councils, making reports to Tirana and explaining the wishes of the Tirana parliament to the mountaineers.

These men would bring in with them, of course, the private-property ideas of southern Albania (which is just changing from the feudal system to modern capitalism), and I felt a regret, purely romantic, perhaps, at the inevitable disappearance of this last surviving remnant of the Aryan primitive communism in which our own forefathers lived, and at the replacing of Lulash by men like our politicians. I am a conservative, even a reactionary; I should like to keep the Albanian mountains what they are. But no one can stop the changes in human affairs; the eternal swing of the pendulum goes on; we have shop stewards in England and a Plumb plan in

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empty coffee cup to Sadiri Luka, saying, "*Per te mire* (All good to you)," and rose. He would not stay to share the food which the women were even then bringing, for there was a sick man in upper Thethis, too ill to come to confession, who had sent, begging the padre to come to him. The sick man's son waited for him at the door, and two chiefs laced his opangi, gave him his staff, and went with him a little way on the trail.

574 It was midafternoon, and since early morning 264 the women had been preparing the feast they offered us.[1] A special dispensation had been asked, and granted by Padre Marjan, for that feast, for though this was Lent, we were not Catholics, and never before had Americans been guests in upper Thethis. Far and wide the rumor had gone that in our own tribe we were daughters of chiefs, and it was with apologies that the village offered us its best.

When we had washed our hands in water poured from a silver pitcher, and dried them on a towel of white silk, a large brass tray was set on four midget legs in the midst of our cushions, and the other guests withdrew to places near the walls. Much urging persuaded Sadiri Luka to sit with us and share such parts of the feast as did not break the Lenten fast. Newly made wooden spoons were given us, and a silver bowl of hot chicken broth was set in the center of the tray.

829 Sadiri Luka spoke little, but his remarks were sound and well considered. While our spoons

1 [At house of Sadiri Luka, [190] wealthy man of upper Thethis--Ana]

6: Lane T-3 (no date) 1923 EGl Albania EGl

rhythmically dipped the delicious broth, he said 829
that the whole question of good government in Albania depended upon the fixing of the frontiers, and that the League of Nations talks too much and does too little. He suggested, as explanation of this fact, that the League is made of human beings.

While we gorged upon pieces of miraculously tender roasted lamb, fished from a heaping platter, he said that any definite frontier, however unjust, would be better than the prolonged uncertainty which daily encouraged further Serbian invasions.

While we chose morsels of stewed chicken, he said that the greater danger was not from Serbia, which fought with artillery, but from Italy, now driven to intrigue. Italy, having been promised southern Albania and much of the eastern Adriatic coast in return for joining the Allies in the Great War, had now been cheated of payment, driven from Albania by the Albanians, and refused Fiume. However, Italy had authority from the League of Nations to occupy Albania again if the Albanians could not maintain a stable government. Italy would, therefore, do two things; first she would spend money and munitions in trying to stir rebellion within Albania and in encouraging the already savage discontent of Montenegro, Bosnia, and Croatia; then she would develop an aggressive foreign policy, drop all pretense of accord with France or England, and fight it out with Jugo-Slavia.

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829 When this occurred, of course both Serbia and Italy would fall on Albania; any trouble in the Balkans was a signal for that.

[262] The chicken being taken away, we were given a bowl of little cakes, light as whipped cream, cooked in brown butter and served with honey. Sadiri Luka said that the only hope of peace in the Balkans was a Balkan federation; nothing less, he said, would persuade the European Powers and Turkey to leave the Balkans alone. It was true that for fifteen centuries the Slavs had been attacking Albania and tearing territory from her; it was true that more than a million Albanians were suffering under Serbian and Greek rule to-day; it was true that Albanians had won the Greek war of independence, and the Young Turk revolution, and their own revolution, only to see their country mutilated by their neighbors and by European diplomacy. But if it were possible for free Albania to live, he believed she would be the leader in a movement for a Balkan federation, and he pointed out that, with frontiers free and military expenses pooled, all the Balkan peoples could develop lands and mines, water power and industries, and in time readjust their boundaries by purchase, which would be cheaper than war.

000 This solution was so logical that I suspected it to be in the realm of pure fantasy, for I have long observed that human affairs and logic have little in common. But we listened with great interest to these opinions of Sadiri Luka, which

[At house of Sadiri [192] Luka of Thethis --Analyst]

7: Amery G-5 (1943-44) 1948 EG1 Albania EG1

*669 unless we were withdrawn from Albania within five days, patrols would be sent out to capture us and bring us to trial before a Partisan court-martial.

That Enver Hoja should thus have dared to impugn the good faith of British officers, let alone to threaten their arrest and trial, is eloquent of the hostility, or at least the contempt which he felt for the British authorities. He had rashly chosen, however, to deliver his ultimatum at a time when his delegates in Bari were negotiating an agreement with the British Command. The terms which they had obtained were unexpectedly favourable, but our outraged staff officers now broke off discussions, declaring that they would not ratify the agreement until Enver Hoja had withdrawn his allegations and his ultimatum. For some days relations between the Partisan Government and our Headquarters were strained, but our staff officers remained unyielding, and at last Enver Hoja climbed down and gave reluctant assurances for the honourable treatment of all British officers in Albania. The incident was thus closed to the satisfaction of our Headquarters, but, despite Enver Hoja's apparent submission, the real victory was to the Partisans. They had succeeded in creating the impression in Bari that support of the Zogists must involve further " unpleasantness "; and once our Headquarters had ratified the agreement with them the fear of " unpleasantness " became a powerful cause of appeasement.

665 829 Politics is not yet an exact science, and many of our staff officers still clung to the hope that Enver Hoja's intransigence would be moderated by opposition from within the L.N.C. In the last week of August, however, Mustafa Jinishi, Enver Hoja's only serious rival, was killed in an ambush in Dibra. Mustafa had been a Communist, but had suffered from a peculiarly Albanian brand of deviation. He had subscribed to the doctrine that the ruling classes must be dispossessed of the ownership of the means of production, but had believed that this principle could hardly be applied to the tribal society of the Ghegs. There the means of production were already owned in common by the tribe, and the authority of the chiefs

7: Amery G-5 (1943-44) 1948 EG1 Albania EG1

was derived not from ownership, but rather from personal qualities, tradition, or subsidies received from abroad. Mustafa had therefore considered that education, health, and administration were the chief requirements of a community whose economic structure was not of itself an obstacle to the Revolution. These theoretical conclusions had suggested a policy of gradualism, and in this he had beenfortified by more practical considerations. The strength of Albania lay in the mountains; and Mustafa knew that, even if the Partisans occupied Tirana, they could only compel the submission of the tribes with the help of foreign troops. His patriotic instinct recoiled from such an expedient; and he considered, besides, that a population of only a million could ill afford the employment of violent means to attain an end which a Marxist interpretation of history showed to be in any case inevitable. He had therefore concluded that the Albanian Communist Party must persuade where it could not profitably compel, and had thus envisaged a period of prolonged co-operation with the Nationalist chiefs.

The study of the divergences of opinion within the Communist Party, as within the Early Church, is more amusing than instructive; and Mustafa Jinishi's position is perhaps best described by saying that, while he had regarded the United Front as a strategy, Enver Hoja thought of it only as tactics. In infinity the two are indistinguishable, but here below the difference is a fruitful source of controversy. Already in Belgrade Mustafa had advocated Communist collaboration with Abas Kupi and Gani Kryeziu. Later, as a member of the Central Council of the L.N.C., he had played a prominent part in winning non-Communist support for the Partisan cause. In the early days Enver Hoja had welcomed his efforts for tactical reasons, and it was not until the time of the Italian armistice that the breach between them had become open. Then, at Abas Kupi's instance, Mustafa had concluded the agreement at Mukai for a military alliance with the Ballists; but Enver Hoja had branded the agreement as Right Wing deviation, and had persuaded the Central Council to withhold its ratification. Thereafter Mustafa's influence in the movement had declined, and, alone of the members of the